The
Missionary Intelligencer.

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THE DAY OF DAYS.

Yea, wide and wider shall the battle spread
Till the round world is subject unto Christ,
And blest in Him, all nations call Him blessed:
Then loud and sweet the hallelujahs peal
From numbers without number, gathered all
Before the Throne, gathered from East and West
And North and South, till all creation rings.
O, then the prayer we daily offer now
Ceases, because transfigured into praise,
When like the thunder of many waters, swells
The victor's shout—"Our Father in the heavens!
Thy name is hallowed, and Thy kingdom come;
Thy will is done on earth even as in heaven."

O, day of days! far off its coming shone,
The hope of ages past: O, joy of joys,
To see it come at length! O, double joy
If we have watched, and wept, and toiled, and prayed,
'Mid the deep darkness of the night of tears,
To speed the advent of that morn of joy
Whose sun, once risen, shall never more go down,
While the Lord God Omnipotent doth reign,
And the great ages roll, in golden calm,
Through the high Sabbath of Eternity.

—Rev. Dr. Murray Mitchell.

FINANCIAL EXHIBIT FOR ELEVEN MONTHS.

The following is the Financial Exhibit of the Foreign Society for eleven months of the current missionary year:

	1909	1910	Gain
Contributions from Churches	3,722	3,456	*266
Contributions from Sunday-schools	3,690	3,860	170
Contributions from C. E. Societies	1,314	972	*342
Individual Contributions	1,257	1,050	*207
Amounts	$267,268.95	$286,930.86	$19,661.91

Comparing the receipts from different sources shows the following:

	1909	1910	Gain
Churches	$114,562.50	$108,894.64	*$5,667.86
Sunday-schools	70,541.11	83,688.84	13,147.73
Christian Endeavor	10,460.44	7,998.37	*2,462.07
Individuals	30,859.59	26,285.18	*4,574.41
Miscellaneous	6,927.42	10,307.43	3,380.01
Annuities	31,464.67	47,250.00	15,785.33
Bequests	2,453.22	2,506.40	53.18

*Loss.

Gain in Regular Receipts, $3,823.40. Gain in Annuities, $15,785.33. Gain in Bequests, $53.18.

EDITORIAL NOTES.

"Behold, all souls are mine!"

Warneck says that Missions are from the beginning a law of life in the Christian church; a necessity for its own preservation, and therefore a self-evident duty.

Archbishop Benson maintained that the first duty of a Christian is to make another Christian, and the first duty of a Christian church is to make other Christian churches, till the whole world is full of them.

The Christian religion, it has been said, is by its very nature missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary; if it disregarded the parting injunction of its Founder.

It is estimated that American tourists will spend this year $250,000,000 in Europe. The country was never before so rich. If the missionary treasuries are not full, it is not because the Lord is not sending prosperity upon his people.

The government of China has decreed that English shall be the language for scientific and technical education. The study of English is made compulsory in all provincial, scientific, and technical schools. That seems a long stride in advance.

Bankers and merchants say that many men are mortgaging their homes to buy automobiles. Thus far it is not known that any one has mortgaged his home to send the gospel to the ends of the earth, or to build a mission school or chapel or hospital.

Churches as well as individuals should give heed to the admonition

not to be weary in well-doing. Many do exceptionally well one year and are jubilant over it, but the next year they fall behind. It is only by patient continuance in well-doing that the prize is won.

The Khands, an aboriginal tribe in Bengal, requested the local authorities not to grant license to liquor shops. Accordingly, the lieutenant-governor decided to close all outstalls for selling liquor in Khandmahals in Orissa, of which twenty-five were originally licensed for the current year.

Joseph I. Irwin, of Columbus, Ind., and J. S. Withers, of Cynthiana, Ky., both Life Members of the Foreign Society, have gone to their reward. Both were successful in business, and both were active members of the churches to which they belonged. Mr. Irwin gave largely to Butler College.

On an old monument in England there is written:

"As I was, so be ye;
As I am, ye shall be;
That I gave, that I have;
That I spent, that I had.
Thus I end all my cost:
What I left, that I lost."

Dr. Alexander Sutherland, of the Methodist Missionary Society of Canada, and Dr. H. Grattan Guinness, of the Regions Beyond Mission, have entered into the life that is life indeed. These two men were eminent servants of God. They lived long and accomplished great things for the kingdom.

It is said of some Christian people that their religion is a satisfaction and not a sacrifice. It is enough to say in reply that it is only as one's religion is a sacrifice that it can be of some satisfaction. The divine law is, "He that saves his life shall lose it, and he that loses his life, for Christ's sake shall find it."

A World-wide Plan.

Age after age Thy plans endure,
Thy promise and performance sure;
Lord thou of skies and lands and seas,
The past the future guarantees.

The servants of thy purpose, Lord,
Our armor thy accomplished Word,
Thy vic'tries vast make Faith elate,
Thy conquering cross we celebrate.

Thy chariot wheels all ages are,
The whole sky thy triumphal car;
The darkest shores shall see thee yet,
The Light foretold shall never set.

—Joseph Cook.

You ought to see how Myron E. Settle, State Bible School Superintendent of Kansas, is swinging the schools in line for missionary education. Just now he is using many of the mission-

R. R. Eldred.

Mrs. Eldred.

Dr. Paul Wakefield.

Mrs. Wakefield.

ary programs furnished by the Foreign Society. He says the superintendents and schools are

DEE-LIGHTED!

If the commission had not been given by our risen Redeemer, the apostles would have gone out and preached everywhere just the same. The spirit of love and truth must speak; it must persuade; it must convince. The fact that the gospel is good news makes it imperative that it be published far and near.

The author of the "Expansion of Christendom" says, "Whatever the results of Missions hitherto have been, they must be carried on if Christ is the Son of God and the only Savior of the world." She says again, "The results of Missions, so far, have been so remarkable that Christ must be the Son of God and the only Savior of the world."

In opposing missions some go as far as to affirm that the commission as given by Matthew is an interpolation. There is nothing in the manuscripts or in the ancient versions to substantiate this view. The evidence is purely subjective. One thing can not be disputed, namely this: the commission is in perfect harmony with the spirit and genius of Christianity. There is every reason to believe that our Lord charged his disciples to preach the gospel in all the world and to all peoples.

L. B. Haskins has this to say: "The September issue of the Intelligencer just received, and I 've read several of its articles already. But most of all, I want to commend the editorial on 'Boycotting in Missions.' I think nothing more timely has been said recently. Even if the boycott were morally right, it seems a poor policy to make godly, innocent, consecrated missionaries suffer, and to hinder the work of God among a people where need of the Light is uppermost, in an effort to 'get even' with the officials of the Society."

You ought to try Missionary Program No. 2 in your school. They are composed of great, big half-tone pictures from photographs. These pictures are 25 x 30 inches. A story accompanies each picture. The whole set of six pictures and stories for 75 cents. Take ten or fifteen minutes once a month for one of these, and they will last you six months. You ought to have them. Write to us. Mention that big, beautiful catalogue on Missionary Education in the Sunday school. We will send it free. It is full of good things.

J. E. Davis writes: At Beatrice, down on the Big Blue, we had the great pleasure of listening to Sec. E. W. Allen of the Foreign Society a few Sundays ago. His sermon in the morning was a big, broad, masterly presentation of the missionary side of the gospel. It was one of the strongest sermons we have heard in Beatrice in many a day. In the evening he spoke to an audience of one thousand six hundred people of all Churches of our city, in the regular mid-summer union services on the Central High School campus, on the subject, "The Returns from Foreign Missions." It was a great address on a great occasion. Many people came forward at the close of the service and said it was one of the greatest addresses they ever heard in Beatrice. The morning sermon had been so well reported by Church goers that at night we had bankers, railroad builders, merchants, lawyers, and preachers from all Churches as listeners. Words of praise were on every hand. If you want a great address on a great occasion, call on E. W. Allen for the "Returns from Foreign Missions."

J. M. TISDALE.

MRS. J. M. TISDALE.

Mr. and Mrs. J. M. Tisdale, of Kentucky, who have just given $5,000 for the erection and equipment of Dr. Osgood's hospital at Chu Chow, China. The building will be a memorial to their sisters, Anna G. and Aria C. Tisdale. These two good people will erect a monument in this hospital building, the influence of which will last for ages. Dr. Osgood treats thousands of patients each year. This building will be a Gospel workshop indeed. Every patient receives Christian teaching. Many are led to Christ. Thousands will rise up in future generations to call these donors blessed. We should have a host of people erecting similar memorials all over our heathen fields. Urgent calls come to us for the following buildings. Each one could be a similar memorial. A Bible college building, Nankin, China, $6,000; a chapel, Lu Chow fu, China, $2,500; a hospital at Harda, India, for Dr. C. C. Drummond's work, $3,000; a kindergarten building, Akita, Japan, $2,500; a hospital for Dr. C. L. Pickett, Laoag, Philippines, $7,000; a home for Dr. Shelton in Tibet, $3,000. Gifts for these would make the donor happy, and bless thousands in these distant places.

Dr. Paul Wakefield and wife will resume their work in China soon. They sail about October 1st. Doctor Wakefield has been doing efficient work for the Society for the last year. He writes in a personal letter as follows: "I think this experience at home has been of great value to me. I hope I will not forget the things I have learned. My attempt to raise missionary money is of great value to me. I am getting an idea of how hard it is to get, and I find how hard the times are, and how universal hard times are, how crops conspire to fail, and calamity is sure to precede a call for mission funds! I wanted to understand your life at the office. I am growing wise. It is profitable to me. I have gotten the idea that 'all you have to do is to take the money that the churches send,' all out of my system. I never had it much, but I wanted it rubbed out."

George B. McKee, of Indianapolis, writes thus: "I began writing with the thought of speaking my appreciation of the Intelligencer, especially the last two numbers. They were truly great, and in matter and manner about as near ideal as we get things here, where we come short of what we so much desire. As one reads the magazine he becomes conscious of its strength, its sanity, its reserve power,

and its evident desire to do the Master's work in the Master's way. Its entire effect is wholesome, and one rises from its perusal with a wider vision and the desire to be and to do something worth while. I appreciate its sweet spirit, and the good taste it leaves with one after it is laid aside."

Mr. and Mrs. Rains left San Francisco on the 12th of August. The last letter received from them was mailed at Honolulu. If their boat was on time, they reached Australia on the 5th of September. After a month spent in Australia visiting conventions and churches, they sail for India. They have been shown every courtesy and kindness wherever they have been. At Long Beach, Mr. Rains spoke twice. The churches around the San Francisco Bay gave a public reception, and sent the pilgrims off with banner and song. The church in Honolulu, under the leadership of A. C. McKeever, gave them a most cordial welcome, and sent them on their way rejoicing.

Give Us Men!

Give us men!
Men—from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
The Nation's welfare speeding;
Men of faith and not of faction,
Men of lofty aim in action:
Give us men!—I say again—
Give us men!

Give us men!
Strong and stalwart ones:
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country wreath them
As her noble sons,
Worthy of their sires;
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others:
Give us men!—I say again—
Give us men!

Give us men!
Men who when the tempest gathers
Grasp the standard of their fathers
in the thickest fight;
Men who strike for home and altar
(Let the coward cringe and falter),
God defend the right!
True as truth, though lorn and lonely,
Tender, as the brave are only;
Men who tread where saints have trod,
Men for Country, Home, and God:
Give us men! I say again—again—
Give us men!

—Bishop of Exeter.

Twenty Thousand Missionaries.

Some time ago, in discussing the encouraging growth of the foreign missionary movement, we called attention to the fact that the number of workers in the field has been increasing in a steady ratio for several years. Referring to this subject, the Homiletic Review in its current issue gives some interesting figures. During the past five years the increase of missionaries sent out by the Protestant churches of this country has been fifteen per cent; by the British churches, thirty per cent, and by the Protestant churches of Continental Europe, twenty-five per cent. Here are the present figures:

	Missionaries.	
Great Britain supported in 1908..	8,000	
United States " " ..	6,500	
Continential Europe " " ..	3,100	
Grand Total in 1895.....	11,765	
" " " 1900.....	16,218	
" " " 1905.....	17,839	
" " " 1907.....	18,499	
" " " 1909.....	19,875	
Ordained native preachers, 1909.....		4,999
Native helpers, 1909.....		98,955
Total men in the field, both white and native		118,901

This is an increase of 52,018 since 1895. Last year was a phenomenal one in

missionary advance; 164,674 native church members were added to the fold, an average of 500 per day. This represents approximately eight converts for each white missionary on the field.

In contemplating these figures one may well afford to smile at the puny attacks that are leveled at foreign missions, chiefly by those who do not know or understand them. These reliable statistics furnish the most convincing evidence that the religion of Jesus Christ is marching triumphantly forward to that blessed time when all the world will know his voice and will welcome the message of salvation.—Christian Herald.

How Long?

Adelaide Gail Frost.

How long has clang of temple bells
  Smote India's tropic blue
Till man might think the ether veil
  Were riven, broken through!

How long has cry to gods of stone
  Beat on the heart of God!
How long has India stood in shame
  Beneath fear's lifted rod!

How long has smoke from altar fires
  Dimmed eyes that see not far,
And shut them out from God's great Light,
  From sun and moon and star!

How long has stench of sacrifice,
  All outlawed and impure,
The upper air of heaven reached
  As there it would endure!

No tropic bloom can ever drown
  That odor from below;
No champa bloom of shining gold,
  Nor sweet chameli's snow.

So long, so many centuries,
  Since Christ to change this earth
Left Heaven itself to dwell with men:
  To suffer human birth.

O, then, how long shall messengers
  The glad Word hide away
While India dies before her stones,
  Her gods of brass and clay?
  Mahoba, India.

EXTRACTS FROM "MEN AND MISSIONS."*

The effort to redeem the world will redeem the Church.

We can not follow Christ without going far afield in search of the strayed sheep.

The unanswerable apologetic for Christianity is its successful work in making Christians.

"All waste is disloyalty to the Church; all friction is disloyalty to Christ."—Robert E. Speer.

Wealthy men have discovered that a mission station, a mission school, or a mission hospital is a more satisfactory luxury than a big automobile.

The present missionary propaganda is the highest possible expression of enlarged American patriotism.

The modern Atlas is the Christian man who bears on his heart the world bequeathed him by his Master.

Possibilities of imperial Christian service before the Christians of wealth to-day are nothing less than thrilling.

The biggest work in the world—and as such I do not hesitate to characterize foreign missions—should be done in the biggest manner in the world by the biggest men in the world.

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*This book is by Wm. E. Ellis, and is published by the Sunday School Times Company. $1.

The greatest single factor in the irresistible movement toward Christian unity is the example and spirit of the Churches on the foreign mission field.

For all the riches of God are meant for all the children of God: and they most fully share his favor and fellowship who most implicitly seek to do his will.

It is the missionary all over the world who is making the greatest contribution to the unity of all the world by manifesting in his life the spirit of brotherhood.

Every man needs some inexhaustible hobby, outside of his daily work: why not make that hobby China or India or Korea or Japan or Africa or Turkey or Persia or the romantic islands of the South Seas?

"It seems to me that if a man has something which he thinks is the best and most important thing in the world—as a Christian surely does—then he is n't much of a man unless he tries to share that something with everybody else in the world."

It is a practical enterprise; it is a big enterprise; it is a timely enterprise; it is a worthy enterprise; it is, indeed, the very call of the strong Man of Nazareth to the men who would follow him to-day to a fulfillment of his life and death mission.

"Broadly speaking, it is a fact that the only white man who is in China for China's good is the missionary. It never occurs to the average business man here that he has any obligation to the Chinese. Yet only on that ground can he justify his presence."

"It does not matter how many men are killed, or how much money we spend, in foreign missions. This is a war, and war always means blood and treasure. Our only concern is to keep the fight aggressive, and to win the victory regardless of cost."—Dr. S. M. Zwemer.

The exported gospel is coming back, laden with added meaning and blessing, to the Church which sent it abroad. The salvation sent afar is saving the senders at home. The truth borne to the uttermost parts of the earth is returning to solve some of the gravest problems of the twentieth-century Church in Christian lands.

As an instance may be cited the First Presbyterian Church of Wilmington, N. C., which has definitely engaged to undertake the evangelization of an entire district in China, with a population of something like a quarter of a million people. The necessary number of missionaries, homes, schools, hospitals, etc., will be supplied by this single congregation.

Christian men do not have to be lulled into acquiescence with any special program, or spurred into unwonted activity by assurances of early and easy victory. They are better soldiers than that. They have enlisted "for the war:" they covet a record like that of the North Carolina soldiers who were "First at Bethel, farthest at Gettysburg, last at Appomattox."

As a class the missionary body outranks any other class of professional persons known to me—preachers, doctors, teachers, lawyers, journalists, or business men. In point of native ability, preparedness and fitness for their work, devotion to their mission, diligence and resourcefulness and self-denial in its prosecution, and of broad and successful human service, the missionaries surpass all other workers for the world's weal.

Changes are being effected in the Orient that seem like the work of a magic wand. A close study of them is one of the most alluring and engrossing interests possible to a cultivated mind. To be a spectator in the theater of to-day of this world drama is a high privilege; to be an actor therein—which is permitted to all who have a part in the missionary agencies now operating—is a rare honor.

Professor James uses strong speech in declaring that "the worst disease from which our civilization suffers" is the prevalent dread of poverty and hardship among the better classes, with its accompanying worship of wealth and luxury. The cure for this, as the same author sees, is for contemporary religion to erect once again the heroic standards of life, such as caused the early Church to set the world at gaze.

As I have never known a Christian man who has looked into mission work with any degree of thoroughness who has not become an earnest supporter of it, so, too, I have never known one whose devotion could be shaken who has established it in a definite understanding of things as they are in mission lands. Enthusiasm may wane, emotions may subside, impulses may cool, and resolutions may be worn away by the attrition of the every-dayness of life; but he whose heart is fixed in the truth can not be moved.

EDITORIAL.

THE LAST WORD FOR THIS YEAR.

The missionary year ends on the last day of September. The books close at that time. All moneys intended for the current missionary year should be in Cincinnati before noon of that day.

At the Pittsburgh Convention it was resolved that we attempt to raise $400,000 for Foreign Missions this year. That is an increase of only $50,000 over the income of the year previous. The amount named can be raised with ease before noon of the 30th of September, if all who are interested in the spread of the gospel will do their part in the days and hours that remain.

If this amount is raised, it will give a mighty impetus to all branches of the work. It will cheer the hearts of the missionaries in all the fields. It will make it possible to enlarge the work by sending out new workers, and by opening new stations. Besides all this, it will honor and please Jesus Christ our Lord, who is the Author of the missionary enterprise.

It must be evident to all who think that $400,000 is a modest sum for a million and a quarter of people to raise in twelve months for the greatest work in the world. The Presbyterians are aiming at an annual income of $6,000,000, or five dollars from each member. The Congregationalists are endeavoring to raise a round million this year. The United Free Church of Scotland consists of seventeen hundred congregations, and raised last year $1,055,574. The English Baptists raised $469,910. The English Congregationalists raised $772,565. We can raise four hundred thousand dollars for this cause this year—if we will.

These are the last days of the year. What is done must be done quickly. There is no time for delay. This duty should be attended to promptly. It is believed that each year there are hundreds of churches that make offerings for Foreign Missions, and that these offerings never reach the treasury of the Society. The treasurer overlooks the matter, or the money is borrowed for other purposes—and is never returned. It is plain that every dollar given for any cause should go to that cause, and to none other. The churches that have made offerings should see to it that their money is forwarded, and those that have failed to make an offering should do so at once, that they may have fellowship with the Father and with the Son and with the people

of God in their efforts to evangelize the world. There are tens of thousands of men and women whom the Lord has blessed, who could send each a generous offering before the last day of the month, and be the better for it.

The Lord help all who love him to do their full duty in these closing hours of the present missionary year.

THE FOREIGN SOCIETY AT TOPEKA.

The Board of Managers will meet in the First Methodist Episcopal Church on Tuesday, the 11th of October, at 3.30 P. M. The Board of Managers consists of the Life Directors and the Executive Committee. The Life Directors are those who have paid or are paying five hundred dollars into the treasury of the Society. The meeting of the Board of Managers was one of the most enjoyable and profitable of all the meetings in Pittsburgh last year. In addition to the consideration of the annual reports, time was given to prayer and praise. Those who were present were deeply stirred, and went away edified.

Thursday, October the 13th, will be occupied entirely by the Foreign Society. The work of the day will begin at 9.30 A. M. The following missionaries will speak: Dr. C. L. and Dr. Leta M. Pickett, from the Philippines; Dr. W. E. Macklin and F. E. Meigs, from China; Mr. and Mrs. R. Ray Eldred, from Africa; Mr. and Mrs. J. G. McGavran, Dr. Mary T. McGavran, Mr. and Mrs. O. J. Grainger, from India; Mr. and Mrs. M. B. Madden, from Japan. J. H. Goldner, of Cleveland, will speak on the Laymen's Missionary Movement, and E. W. Allen of the Society will speak on "Pentecostal Power for the New Century." The addresses will be brief and to the point. In addition to these addresses there will be the usual business and a symposium on Missionary Literature. This is a rich and full program. The Society has never had a better one.

A national convention is a place where friends and fellow-workers can meet and rejoice together. They can talk over all the way the Lord has led them since they met last. Those who have been supporting missionaries can see and hear them and make their acquaintance. But more than all this, a convention is a place where we can meet God face to face and hear his voice. In his presence it is for us to look into the record of our own lives and see if we are doing all that he knows we are able to do. It is for us to take account of our stewardship, and see whether or not we have been faithful to the confidence he has reposed in us. A suitable Scriptural lesson for the day would be the parable of the Talents or the parable of the Pounds. In the presence of God we should get a vision of the world for which Christ died on the tree, and a vision of our Lord as he commanded his disciples to go into all the world and preach the gospel to the whole creation.

Topeka is a place to rejoice over all that has been done in the year that is past; it is also a place to plan for larger work in the year ahead. The planning is far more important than the rejoicing, delightful as that may be. For it must be evident to all who know the facts that we are not doing what God has put it into our power to do. The average for each member in our fellowship is not creditable. It is not what it should be; it is not what it will be in the future, if we are to be and to do what the Lord wishes us to be and to do. With the increase in membership and in wealth and knowledge there must be a corresponding increase in liberality. Our growth in the past is a guarantee of this.

Those who are planning to attend should prepare their minds and hearts with prayer and meditation for the convention in Topeka. They should pray for themselves, and for those who are to speak at the convention, and for the work that the convention represents. If they do this, the convention will mean more to them than it otherwise could mean: it will mean more to the work and to the workers; and they will return to their homes and to their duties at home, as Moses descended from the mountain, with their faces shining.

FELLOW-WORKERS FOR THE TRUTH.

3 JOHN, VERSES 1-8.

Gaius, the man to whom John wrote this epistle, was an attractive character. John calls him "the beloved," and adds, "whom I love in truth." In this letter, that fills less than a page, John addresses Gaius three times thus, "Beloved." The apostle's prayer for his friend was that he might prosper in all things and be in health, even as his soul prospered. This last touch helps to understand what manner of man Gaius was. John rejoiced greatly when the brethren came and reported that he was walking in truth. Evidently he was a man of acknowledged integrity; he was a Christian in fact as well as in name.

It would seem that Gaius incurred the displeasure of some in the church by entertaining strange brethren. John emphatically commends his course and enforces such hospitality as a Christian duty. Such a course would not fail of its due issue and reward. The fact that they were strangers gave them a special claim upon the common ties of brotherhood. John tells Gaius that he will do well to set forward these strangers on their journey worthily of God. This includes some provision for the journey as well as sympathetic attendance. We have a similar expression in Titus: "Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them."

These strangers who were to be set forward were missionaries. It was for the sake of the Name that they went forth. The Name here is the

name of the Lord Jesus Christ, the Son of the living God. The Name is the essence of the Christian creed. When it was a capital crime for one to avow himself a Christian it was common to speak of the Name as the equivalent of Christ. These men had not gone out to buy and sell and get gain; they were not out among the churches in their own interest; they went forth for the sake of the Name. They took nothing from the Gentiles. They undertook their work in the spirit of self-sacrifice and in faith in God. They asked nothing from the people to whom they carried the word of truth, the gospel of salvation. We are told elsewhere that those who preach the gospel shall live of the gospel. But Paul, the greatest of all missionaries, would not take anything from some churches even; he worked with his own hands, and thus supplied his own needs. He did that that his motives might not be questioned. If he would take nothing from some of the churches that he had planted, much more would he take nothing from the unevangelized portions of society. The same was true of the men of whom John wrote.

Because this was the case John says, "We, therefore, ought to welcome such." This welcome includes hospitality and such support as they might need. Christian families should take delight in receiving such, for they are servants of the Most High God. Those who do so will hear the Master say, "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Because of this the King shall say, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

By welcoming these missionaries who had gone forth for the sake of the Name, taking nothing of the Gentiles, we become "fellow-workers for the truth." We help these men bear the truth into the regions beyond where it was never heard before. In this way we help the truth. Its messengers are cheered and supported and made effective through our hospitality and material support and prayer. That is what Gaius had done, and because he did his name is among the immortals. So far as we know, Gaius was not a missionary, as was John and Paul and others. His glory was that he entertained the missionaries and sent them forward on their journey worthily of God.

This brief epistle has its lesson for the church of the twentieth century. The great majority of Christians can not go in person to the field as missionaries. The Lord has not called them to serve him in that capacity. But they can all have a share in the work and in the reward of the world's evangelization. They can contribute to the outfit and transportation and equipment and support of those who are called and who go. If while they tarry with the stuff they are hospitable and faithful as stewards of the manifold

grace of God, they shall have their reward when the sowers and reapers rejoice together.

The Church to-day has men and women of the type of Gaius. They are at the station or on the pier when missionaries are leaving. They load them with fruit and with literature for the journey. They are at the station to welcome them on their return and to take them to their own homes. There are people who would deeply regret if missionaries arrived in their city and they did not know it, and if they went to a hotel and deprived them of the privilege of entertaining them. Dr. and Mrs. Gerould, of Cleveland; Mr. and Mrs. John Harvey, of Detroit; Mr. and Mrs. W. E. Dodge, of New York, were of this class. They felt honored in being permitted to welcome and to speed the parting guest. All such are fellow-workers for the truth as surely as was Gaius, the beloved friend of the Apostle of Love.

HOW GOD HONORED HIS PROMISE.

The First Presbyterian church of Wichita, Kan., was organized in 1870. The charter members numbered thirteen. Their first place of worship was a dugout. At that time Wichita was a Western cattle town, more than one hundred miles from any railroad. As the population increased, the church grew in membership, in wealth, and in influence. In the time of Wichita's greatest prosperity they bought expensive lots and planned a magnificent building. When the panic came, they found themselves face to face with a debt of $30,000, and without any marketable assets to meet it. As the years came and went, it was a struggle to pay the interest. By selling the parsonage and some unoccupied lots, the bonded debt was reduced to $18,000. Meanwhile, the floating debt was rising higher and higher each year, and threatened to submerge the church. In those dark days the very existence of the church became a question.

Eight years ago Dr. C. E. Bradt accepted a call to this church. Dr. Bradt was firmly persuaded that Christ's presence and power were conditioned upon the willingness of his followers to obey his parting command. He preached much on the great commission. He insisted that the church must be a "going" church. Her chief business must be that of reaching the ends of the earth with the gospel. He told his people that the salvation of the church depended upon their taking the little flour they had in the barrel and the little oil they had in the cruse and undertaking to feed the starving and perishing millions with the Bread of Life. Some of his people thought he had lost his mental balance and was crazy. He knew of their thought, but he remembered the glorious promise, "Lo! I am with you always."

One Sunday morning the pastor met with the elders to pray for the service. As they prayed their eyes filled with tears. That day the Lord

stood by his servant as he spoke, and gave him favor with his hearers. He suggested that they undertake the support of a missionary on the foreign field. Many thought this could not be done. After a season of prayer, cards for pledges were passed. The worshipers were not disobedient to the heavenly vision they saw that day. When the pledges were brought in and counted, all were astonished and delighted to learn that the amount needed was secured. That year the books closed with the floating debt paid, and the current expenses fully met. Such a thing had not happened in ten years. The next year the offering for foreign missions was doubled, and the church undertook the support of a home missionary. That year the bonded debt was wiped out, the current expenses were all paid, and the year closed with money in the treasury. That church was so infatuated with Jesus Christ, and so concerned about the work for which he gave his life, that the members entered upon a new career of faith and devotion. In seven years those people have given $15,000 for foreign missions. They sustain four foreign missionaries and about twenty-five native pastors and assistants, and much other work. In the same time they have given $15,000 for home missions.

This was not all. That church has in these seven years contributed $50,000 to sustain the preaching of the gospel and to establish the kingdom of God in Wichita. There is now no debt, and not only so, but the church has one of the largest plants doing business anywhere for God in the United States. It has a pastor, two assistant pastors, two office assistants, a city missionary, a central church of twelve hundred members, a mission church, two Sunday-schools with more than a hundred officers and teachers and eight hundred scholars, with a men's club and two boys' clubs, a girls' industrial department, four Christian Endeavor Societies, four ladies' societies, a Young People's Missionary Society, a Junior Missionary Society, a Children's Mission Band, a Bible training department, seven prayer-meetings, a printing department issuing many thousands of pages of printed matter each year and a mission magazine.

This great work, which has been the wonder of the religious world, was begun at a time when the very life of the church was threatened. The minister and people had a new vision of Christ. They heard his words, "Go ye into all the world, and preach the gospel to the whole creation." Christ verifies his promise to his disciples when they are obedient to him. God is ever as good as his word. He can not deny himself. Those who honor him are honored by him. He is able to make all grace abound toward us, that we always having all sufficiency in all things, may be abounded unto every good work.

At the beginning of Dr. Bradt's second year the congregation by a unanimous vote decided to make the mission enterprise of the first year

the settled plan and policy of the church. The entire membership expressed their desire that their church become and be known as a missionary church; that is, a church whose chief aim and ambition shall be to glorify God by the proclamation of the name of the Lord to every creature on earth; a church whose organization shall be such as to best carry out the great commission as given by our Lord and Savior; a church that believes that Jesus Christ meant what he said in Matt. 28: 18-20. That church declared it to be its solemn conviction that obedience to this command on the part of Christ's followers will insure his continued presence and power with them unto the end of the world; and hence all guarantee to them success and usefulness, which will evidence to the world in an unanswerable manner that Jesus Christ is all he claims to be, the only begotten Son of God and the only Savior for lost humanity.

THREE GRADUATES AND THEIR WIVES, JUBBULPORE, INDIA.

CONTRIBUTED ARTICLES.

THE POWER WHICH SUSTAINS US.

B. C. DEWEESE.

The great emphasis which is laid on the maturing of Christian character in apostolic teaching should impress deeply every disciple of the Lord. Let me invite you to study one passage from Paul which sets out the great fact that this character-building is amply provided for in the backing God gives us, if we but respond to his efforts for our good.

In Ephesians 1: 19-23 the passage will be found. In foregoing verses Paul thanks God for the report of the fidelity of the brethren at Ephesus, and prays that through larger knowledge they may come to know adequately their Christian hope and their rich inheritance. He names as a thing to be specially desired the surpassing greatness of the power which works in believers. Of this I speak. Let us trace the steps in the apostle's thought. It is a vitalizing conception. It is God's power in believers. It "is according to the energy of his might," of which we may say confidently that it is the power of our own Almighty Father, which he has pledged to build up into his spiritual house. If we believe, we are to be carried on to the goal of his purpose. "The fully-matured man in Christ Jesus," as Paul explains in chapter four. To set forth what we may reasonably expect, Paul illustrates by showing this very power realized in Christ our Lord. His resurrection was a great manifestation of what it can accomplish. Christ's resurrection is the Father's pledge to us, his children, that we may confidently expect our own resurrection. Again, God exalted Christ to his right hand, constituting him the king, all glorious, who shall hold the scepter in the kingdom of God till time shall be no more. No ruler in time or eternity can equal our king. His name is above every name that is named or shall be named. God has also put all things under his feet. He himself tells us, "I have conquered the world:" the pledge of our victory through his help. The Father's purpose in what he wrought in Christ is stated clearly by the apostle. He was made "head over all things for the church, which is his body." The church of God is no puny, insignificant thing. It is "the fulness of him who filleth all in all." How great God's intentions for his church, if she did but intelligently realize that purpose! Pray, why do we not see what he wishes us to become and surrender ourselves to his fashioning hand to work in us according to the good pleasure of his will? In the next chapter Paul shows how wonderful is the parallel between what God worked in Christ and what he has already done in us. The analogy is marvelous. It is one of Paul's great thoughts, and an oft-recurring one, that a far nobler destiny lies

before us when we shall be clothed upon for the eternal dwelling in glory in our Father's house, having eternally fellowship with the Father and with his Son Jesus Christ. Who would not be a Christian?

Lexington, Ky.

EVANGELISTIC TOUR IN AKITA DISTRICT.

A. W. PLACE.

The missionaries located at the schools in Tokyo feel that every teacher in our Bible colleges, both foreigners and Japanese, ought to go into the country and hold special evangelistic services once or twice a year so as to keep alive a healthy evangelistic life in the schools, and also for the good they can do the work in general. This summer Professor Hirai, of the Girls' Bible College, was asked by Akita station to make a preaching tour of their district. Just as he was about ready to start he was called to the bedside of his sick brother, and could not make the trip. His brother succumbed to the dreaded disease, consumption, a few days later. In order not to disappoint the churches that had made special preparations for these meetings, I went in Professor Hirai's place.

A. W. PLACE.

W. H. Erskine and I made the trip on bicycles. The main roads of Japan are good for bicycling. It saves time, money, and doctor bills to travel this way. I think that every able-bodied man ought to make his evangelistic tours in the country in this way.

We spent three days in Tsurugaoka, a prosperous city of 38,000 inhabitants, situated about thirty-five miles from the railroad. During our stay we held three preaching services in the church, gave lectures to a large crowd in the theater on Saturday evening, and gave an address before the "Educational Society of Shonai" Sunday afternoon, at which the leading citizens and officials of the district were present. Saturday afternoon we spent coaching the high school boys in base ball. Base ball is the best point of contact with the Japanese, just as it is with the American boy.

There are sixty-two members on the roll in the Tsurugaoka church, but there are only twenty-six who are now residents of the city. There are only four heads of families in the church. The church is well located at the corner of the high school grounds. The membership is made up almost entirely of students. The thirty-six absent members are most of them students that have graduated and returned to their own villages in the country districts, or have some position in some other part of the empire. The whereabouts of all of the absent members is known by the pastor. Some are

backsliders, but many of them are looking for opportunities for beginning new work in the small villages in Japan.

In Fujishima, a small village near Tsurugaoka, is located an agricultural school that sends out many students to the country districts. A woman came to hear Miss Armbruster speak about a month before we visited this section, and went back home and told her daughter to attend the Christian services in Tsurugaoka. The pastor said she had been very faithful.

Thirteen miles from Tsurugaoka is Amaeume, a prosperous village of 2,000 inhabitants. There were about two hundred gathered in two rooms of the hotel and in the yard to hear about Christianity. After the service three school teachers and one sailor remained for a long time to inquire more fully about Christianity. The school teachers were young men who had to walk five miles to attend the services.

Our next stop was Sakata, a city of 10,000 inhabitants. A man came to the hotel to call on us. After he left I asked Mr. Erskine who he was, and he said, "He is the only Christian we have in town, but he won't work."

He works for the church, but he is too conscientious to work on Sunday, so he can not hold a job in this land where Sunday is unknown. His wife supports the family. I think Christianity would be better represented if the man would assist his wife, at least by turning the wringer. There are, however, six young men outside of Sakata who are conducting an independent church. This band of workers are doing a genuine Christian service for their community. Mr. Erskine preaches for them every time he has time. Our one service in Sakata was well attended.

From Sakata we rode to Honjo, a distance of forty-five miles, and reached our hotel at just twelve o'clock noon. In the afternoon we went to the high school and coached base ball. We had a good audience of students to hear us preach that evening. The principal asked us for a lecture in the school the next day. The lecture was from eight to nine in the morning. They had classes for one hour and then gave a holiday for all day base ball between the different classes. We were asked to play with the Faculty against the first-year students. At five o'clock they gave a reception for us. This was all done in our honor. Mr. Erskine is teaching in this school and is very influential with the students and Faculty. The head English teacher of the school is a very earnest Christian. We had services here for three nights. I wish we might have had time to stay for three weeks.

We spent Saturday and Sunday with Akita church. This church has just become self-supporting. It is a new experience for them, and for us also. I believe the church will succeed in its undertaking, but it needs experience, and experience sometimes is a severe teacher. The Akita church needs our co-operation, sympathy, and prayers. On Monday morning I visited Miss Asbury's kindergarten.

There has been so much written about this kindergarten that I will not take space to describe it again here. There were seventy-six present in a room big enough for thirty. They are from the finest families in Akita. We are going to lose this prosperous work unless it is very speedily properly housed. No one can describe this work—it has to be seen to be understood and appreciated. The Board, to properly direct the work on the foreign field, must send to the field at least once in every four years a representative who each time will make a careful scientific study of mission problems in general, and our own problems in particular. A tour of the mission fields is not sufficient: a careful scientific study is imperative.

Space will not permit my writing about all of the places we visited. Our night at Kakunodati deserves special mention. There were about four hundred present, among whom were two priests. The meeting was held in the large club rooms of the city. Mr. Erskine said in his address that any religion that practiced the worshiping of idols was a degenerating religion. This was too much for the priests, so one of them arose and asked Mr. Erskine some questions. It stirred the town. The priests called on us in the hotel the next morning and asked that we spend two or three weeks in a joint meeting in which each side each night would present the teachings of his religion. This is not to be a debate, they insisted. The Buddhists are getting desperate when they make such a proposal as that.

SUNDAY-SCHOOL AT YONEZAWA, JAPAN.
Mr. and Mrs. Sowaki in charge.

On this trip Mr. Erskine delivered his sermons in Japanese without notes, a thing that was very pleasing to the Japanese. To my mind the great work in Japan to-day is to be found in the country. The door of the small town of Japan is standing wide open for Christian evangelization. We need right now double the number of workers. To get first-class men to enter the ministry is a real problem in Japan. We have under consideration the revision of our Bible College course to meet the present-day needs of the minister in Japan. We are planning a campaign to secure the best men for the ministry. When we get out into the evangelistic work we feel very keenly our responsibility at the schools. The missionaries in the evangelistic work feel very keenly the necessity of urging good men to prepare for the ministry. Working together we can realize to a large extent our hopes.

AN APPEAL TO THE CHURCHES OF JAPAN.

The Evangelistic Committees of the Federated Churches in Japan and the Co-operating Missions, in response to the request of the Semi-Centenary Conference of last year, have had several meetings to seek methods to promote united evangelistic work; and having viewed the question from many sides, have been led—as they believe by the Spirit of God—to the following conclusions:

1. That the most pressing need of the present time is, first of all, the awakening of the churches of Japan to a much fuller recognition of their responsibility to evangelize the non-Christian people of their land.

2. That in order to promote real and resultful mission work, a definite aim and goal must be kept in view. Just as a farmer prepares his ground and sows his seed and plants it out and tends it, with the *definite hope* and expectation of a harvest; or as a fisherman casts his net with the *definite* expectation of catching fish, so the church and each several congregation and each individual member should have the *definite aim* of not only getting men to study Christianity and think well of it, and recognize its usefulness, but of definitely bringing individuals to Christ that they may be saved. The committee think that if this principle is generally recognized and adopted, the question of how to do this great work will solve itself.

3. They therefore propose, as the object and aim for which we will incessantly pray to God, and seek by all means to accomplish, that

"The churches in Japan shall this year seek by prayer and effort to bring at least 100,000 souls to Christ, and into connection with the visible church."

They would point out that this is by no means an extravagant aim, for "God will have all men to be saved, and come to the knowledge of the truth." And estimating that among those who are enrolled as church mem-

bers there are at least 25,000 who may be said to be "effective soldiers," if each of these will yield themselves to God to lead at least *four persons* in the next twelve months, the object will be attained.

The committee feel strongly that the aim must be a *personal* one, that *each member* should recognize his responsibility to win his friends and neighbors; that if the attempt, for instance, be made for your church as a whole to win, say, one hundred converts, that it will result in failure, but each member will undertake to personally win four others, the one hundred souls will be brought in.

4. The committee would recommend united meetings of the pastors and the committees and earnest members of the different churches in a locality, for prayer and mutually stirring up one another to this work.

5. Also where possible, that united special missions to different classes be arranged from time to time.

6. The committee have in view the formation of a deputation consisting of a pastor, a layman, and a missionary to visit such towns as may desire it, to address joint meetings of churches, and to seek to stir up a deeper evangelistic spirit.

7. The committee trust that on receipt of this appeal it may at once be laid before the members of your church, and an answer sent to the committee saying that you will undertake your share in this work, and enclosing a subscription toward the cost of this appeal and such subsequent work as may be necessary.

8. Finally we would remind ourselves of the words of our Lord Jesus Christ, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into the harvest." (Matt. ix, 37, 38.)

"Go out into the highways and hedges and *compel them to come in*, that *My house may be filled*." (Luke xiv, 23.)

INFORMATION THE SUPREME ESSENTIAL.

ANSON G. CHESTER.

Interest in Missions wholly depends upon the amount and quality of the information possessed concerning them. Ignorance can never be urged as an adequate plea for neglect of duty. God did not fashion us like himself, and leave it to us to choose whether to grovel or aspire, to use or to abuse the gifts, attributes, and characteristics contingent upon the similarity. Intelligence carries with it the obligation of increase; its fundamental implication is growth; its primal demand is progress. Progress is the cardinal contingent of our being, and it will be found to exist among the conditions of eternity. The accumulation of knowledge has a prominent place

among the requisites of life in its simplest, as well as in its most complex and elaborate form. Such a thing has yet to be discovered as a horse destitute of intelligence, a know-nothing ox, or even an idiotic mule. Each of these, all of them, would be anomalous and valueless lacking comprehension—comprehension subject to increase. The man who is not informed, and persistently declines to be, with reference to matters in general and various matters in particular, perverts the very purpose of his being. To live in this grand old world of ours without regarding and making the accumulation of knowledge one of the foremost and most urgent of the purposes by which we are mutually swayed and governed: this makes but a sorry burlesque of life, and audaciously invites collision with one of the fundamental designs of Omniscience.

The cause of Missions imposes upon the Christian his supremest obligation. For it combines the sovereign will and purpose of God the Father, the atoning sacrifice of Jesus the Son, the high endeavor and ceaseless effort of the Holy Spirit, a benevolence whose glow could not be equaled by countless congregated noontides, and the supremest good of universal man. What other subject can boast such a splendid array? What other object was ever so marvelously equipped? Every time we repeat the pregnant petition, "Thy kingdom come," it is as if we had pledged to the King himself love, loyalty, enthusiasm, our prayers, and our material means to the cause of Missions. And as often as we reverently and feelingly say, "Thy will be done," it becomes the same as if we had asked God to make us as aides in the accomplishment of that will through the diffusive and ever-widening channels of Missions. If we eagerly desire that the will of God shall be done throughout the earth, we are to strive, so far as in us lies, to remove all obstacles by which it is opposed and hindered. And in like manner, if the irrepressible desire of our hearts is the coming of God's kingdom, we must attend to our portion of the duties relating to its advent as faithfully and fully as if God counted for nothing in the mighty matter, and everything depended upon our mortal selves. The prevalence of this spirit would place the individual Christian in right relations with God and with Missions themselves, and, instead of lacking information concerning them, each one would be hungrily eager to obtain it.

The obligations relating to Missions manifestly rest upon all such as have come into close and tender relations with the First Missionary, those who have adopted in their creed and watchword the Name that is above every name—the precious name of Jesus. Having themselves come into joyful possession of the exceeding riches of his wonderful salvation, they can never, with any show of justification, be content without habitually endeavoring to share their spiritual wealth with such as are bound down by spiritual ignorance and steeped in spiritual poverty. Those whom God has spe-

cially favored in the way of birth, environment, and privilege, whom he has provided with abundant means for acquiring and augmenting knowledge, and with impulses and incentives bearing upon spiritual culture and growth —these are the ones to whom he naturally looks to carry out his broad and benevolent plan for the evangelization of the race. It is a logical sequence that such as know not Jesus should become acquainted with him through the agency and effort, the generosity, and, if need be, the sacrifice of those who do. If I have been suffering with a grievous disease, and have been provided with an effectual remedy for the same, is it not my imperative duty, and should I not consider it my high privilege to recommend and as far as possible to provide, that remedy to and for those who in like manner are afflicted?

It will not answer to say that the responsibility of universal evangelization rests upon the church at large. This sort of logic has become vapid and meaningless; this flimsy excuse few now have the hardihood to employ. For the church is composed of individuals, and the responsibility loosens its grasp upon the aggregate to fasten it upon each separate member. And the first and foremost duty of each is to inform himself, in the most thorough manner possible, concerning the work of Missions, in all its aspects and particulars, and his omnipresent duty is to keep such information fresh and up-to-date. No one has rounded the circle of duty in this particular until the accumulation of missionary knowledge has become a fixed habit, and even then, after the manner of the most famous characters of Dickens, is continually clamoring for "More!" In this way, and acting upon the impulses certain to be inspired by information kept fresh by incessant additions, he will discharge his controlling duty to God, to the Master, to Missions and missionaries, to mankind in general, and to himself in particular. The individual must not be absorbed by the church. Duty general must not be substituted for duty personal; duty diffused for duty concrete. The mass is composed of atoms; the multitude is made up of units; there could be no aggregate in the absence of particulars. The church, as a whole, can no more act for the individual than all the roses in a garden could be condensed into one, than the stars in all the wide heavens could be combined in Vesta or Mars. So, brother, so, sister, it is *your* duty and *mine* to look after Missions; to see that they lack nothing essential, but are continually and adequately supplied with the means of efficient work, as well as with a full corps of efficient workers. Right here, condensed into a single, simple, but pregnant sentence, lies the paramount duty of each individual, whether officer or private, who has volunteered for service in the mighty on-moving and sure to be triumphant army of the Living God.

It is not the purpose of this paper to present detailed statistics, but rather to whet the appetite for such, and for constant and abundant mis-

sionary information. Fortunately, the Foreign Society, by means of its many admirable publications, dealing with everything essential that bears upon its aims, operations, and needs, has rendered it comparatively easy to obtain exhaustive information concerning each and all of these important points. It may be said, in brief, that the record of its achievements during the thirty-four years of its busy existence reads more like a fairy tale than like actual history. No one in our body can become familiar with what, under God, it has already accomplished, without a feeling of amazement, supplemented by one of justifiable pride. And such can not fail to experience a strong desire to assist in its future operations, and, in order to do this intelligently, to know and keep knowing more of its undertakings, achievements, needs, and claims.

So much for the past—now what of the outlook? Encouraging beyond both precedent and anticipation. On every hand doors are opening and obstacles disappearing as if they were actually intelligent, and were in direct sympathy with the aims and endeavors of the Foreign Society. The movements in accordance with our benign plea, especially marked in India, China, and Japan, carry with them a mighty significance, and constitute one of the signs of the times that can be expressed properly in italics only. The columns of a Japanese paper, recently received by the writer, are wholly given up to a report of the celebration of the fiftieth anniversary of the opening of Japan to Protestant Missions; a report resolving itself into a psalm of jubilation and victory such as must have caused the angels to pause in their singing, that it might have precedence at the throne of God. These facts, too, carry their own significant comment: that at the Student Volunteer Convention, lately held in Rochester, the sum of eighty-five thousand dollars was raised almost without effort, and ninety-two young men and women offered themselves for service in foreign fields. And what a note of triumph is sounded from Korea! where the influence of Missions seems to have been almost magical; whose astonishing history thunders forth an affirmative answer to the question propounded by the prophet, 'Shall a nation be born at once?" All indications point to ultimate and universal triumph. The work is more than ready, it is importunate. God is calling out of Heaven for recruits for his advancing militant host. From the Cross, still moistened with his inestimable blood, Jesus is imploring that world-wide annunciation be made of his love and sacrifice, and of his eagerness to save. Old prejudices reaching back to antiquity are diminishing; preferences hereditary and chronic are becoming obsolete; customs carrying the mold of ages are continually being divorced from heathen practice. The era of Jesus is at hand. The Cross is becoming the universal standard. The dawning streaks of the millennium are visible. "Watchman, what of the night?" "The morning cometh!"

The cardinal omissions from which Missions themselves suffer the most, relate to the mind, the lips, and the purse. The lack pertaining to the mind is that of information such as not only appeals to the mind itself, but to the heart and the energies, information that is continually adding to its own treasures, that deepens conviction, broadens appreciation, quickens the sensibilities, and culminates in intelligent and decisive action. The lack of the lips is believing and importunate prayer; prayer that is awfully in earnest; prayer that, like the patriarch, wrestles with God, and will not let him go without a blessing. The lack of the purse is the failure to throw itself wide open and munificently disgorge, in place of being content with perfunctorily squeezing out a scanty and reluctant dole. For all these sad and culpable omissions there is an efficient remedy, and it lies with ourselves. Let us hasten to apply it, in the fear of God, the love of our fellow-men, the interest of our own souls, and for his dear sake who is not willing that any should perish, but that *all* should have everlasting life. And let us not forget that our very first duty in connection with this grave and pressing matter is to acquire and keep acquiring information concerning that which lies close to the great heart of God, and involves the very honor of Jesus, and which we can not safely neglect. We must know in order to appreciate; we must sympathize in order to act; we must act in order to discharge our chiefest duty, and we must discharge the duty in order to be approved of him whom we profess to love and serve.

"And let ours also learn to maintain good works, that they be not unfaithful."

Buffalo, N. Y.

SKETCH OF DAMOH.

MISS STELLA FRANKLIN.

The Damoh station was opened December, 1894. The orphanage, then consisting of about twenty-four boys, was removed from Bilaspur to Damoh, and the buildings begun by Mr. Rambo and Mr. McGavran. Then came the terrible famine, during which all the missionaries had to give all their time to rescuing lives. Buildings were delayed, preaching and teaching neglected. The orphanage grew rapidly. Groups of children were sent in every day. The strength of the missionaries was taxed to the utmost. Hundreds of starving people came daily for help. Imposters came with famine sufferers, and distinguishing between them added to the burdens of the missionaries. Daily some of the famine-stricken children died. Daily more diseases were brought into the orphanage. In the course of time, when the children had become comparatively strong, and the industrial, medical, and school work well established, there came the second famine. Within a short time over one hundred and fifty new boys were added to the orphan-

age, bringing in more diseases, destroying discipline, and disorganizing every department of the work. Every missionary had to do famine relief work, to the utter neglect of his own special work.

By the time this famine was over order had again been restored, buildings were completed, regular work resumed, and the orphanage, educational, medical, zenana, and evangelistic works well established.

In the Orphanage Industrial School every boy is taught a trade. Tailoring, farming, gardening, carpentry, blacksmithing, shoe-making, etc., are amongst the many industries taught.

The medical work is growing greater every year. A new hospital and dispensary have been built in the town. A class of seven has been taught nursing. This class consists of girls and boys who have been married from the orphanages. Gospel lessons are taught to the patients at the hospital and dispensary. Numbers who have received medical treatment attend services on Sunday. The boys and girls in the nursing class assist in the daily services at the hospital. The doctors are often called to distant villages, where they also tell the gospel story.

The ladies in charge of the zenana department take the young Christian women with them, and visit all classes of women in all parts of the town. They have out-door meetings in the different wards of the city, where every week over three hundred women are taught a gospel lesson. In the high caste homes, where women are not allowed liberty, Bible lessons, singing, reading, etc., are taught.

The evangelistic field consists of a vast territory with about 200,000

GROUP OF MISSIONARIES IN INDIA.

Left to right standing: O. J. Grainger, W. C. McDougall. Sitting: Miss Killoway, Miss Stella Franklin, J. G. McGavran, Miss Josepha Franklin.

souls. The missionaries and native evangelists visit the villages as frequently as they can.

A new mission church has recently been built in town. It was dedicated October 13, 1907. It has the best possible location. The main room is sixty by thirty-three feet, and the seating capacity is considerably enlarged by two side rooms under arches. The building is well suited to its purpose. There is a church membership of about two hundred. They are being taught the grace of giving. There are now about twenty-five Christian families. Three men have been ordained deacons. The Sunday schools are doing a great work. They have twenty Christian teachers, most of whom are from the orphanages. There is also a splendid Christian Endeavor society.

The educational work has been a powerful factor in the development of Damoh. There are now schools opened up in town for outside children. Christian teachers from the orphanage assist in the work. The orphanage school sends out boys every year to the different stations. There is a teachers' training class, from which many useful workers have been sent. The school is well graded and covers all the work from the primary up to the high school. Every year a new class is sent to the Jubbulpore Bible College. The brightest boys are sent first to the Harda High School. Last year three boys were sent to the Harda High School, and ten to the Jubbulpore Bible College. This year of the six graduates from the Bible College, four were Damoh boys. These were particularly strong boys, and three of them were sent to help in places where their strong character and pure lives were peculiarly needed.

The Industrial School has sent tailors, carpenters, blacksmiths, and many other Christian workers to our various stations. These educated Christian men, with their educated Christian wives, are a great addition to the community. They bear a striking contrast to the heathen all about, who are engaged in the same branches of work. Through the orphanages Christian homes are being planted all over the country.

Mungeli, Bilaspur, Harda, and Jubbulpore have each now one or more missionaries who have at different times been transferred from Damoh. Each one of these missionaries knows the Damoh boys, and their peculiar temptations, and their good qualities, and their limitations. From their childhood the boys have known these missionaries. This is a great help in the location of workers. As the boys, young and inexperienced, go as helpers, these missionaries know how to further their development and usefulness as Christian workers.

Every station has now more or less boys from Damoh whose wives have come from the girls' orphanages. Some are being trained by the doctors for hospital work. In Harda twenty Christian teachers have been obtained from the orphanages, who have replaced heathen teachers, and are them-

selves advancing in the teachers' training class. Boys have entered the high school, and two or three are taking the lead in their classes with the highest caste and wealthiest Hindu boys.

THE REFLEX INFLUENCE OF THE LIVING-LINK IDEA.

J. E. LYNN.

Francis Wayland, the Arnold of Rugby of American education, and as great a preacher as educator, foreseeing fifty years ago the great growth of the missionary enterprise, pointed out one of its perils. He said: "The tendency will be more and more for churches to shift the missionary obligation upon societies, for societies to turn it over to boards, for boards to turn it over to executive committees, and executive committees to secretaries, so that in the last result the sense of responsibility for the great work will rest on the shoulders of a dozen men." That there are tendencies in this direction is evidenced from the fact that in many quarters the missionary secretary is regarded as a sort of Atlas appointed of the church to bear the missionary world upon his shoulders.

"With head inclined and ever during arms."

One of the problems in the missionary enterprise to-day is that which Dr. A. J. Gordon pointed out when he said, "The greatest problem that confronts us for the opening century is that of distributing the missionary responsibility." To help in solving this problem the Living-link idea was born. Its purpose is to place the missionary responsibility back upon the individual congregation, where it rightly belongs, and to enable each congregation to realize that she is primarily a Missionary Society, so constituted under the constitution of the Kingdom of Heaven, and that "every member of the church is a member for life of said Society."

The first church among us to adopt the Living-link plan was the church at Antioch in Syria, which sent forth her two pastors, Paul and Barnabas, as Living-link missionaries. The story of the reflex influence upon that church is well known. On account of it Antioch became the capital of early Christianity.

Toward the close of the nineteenth century the plan has been revived in the church. Over one thousand missionaries are now supported on the foreign field by individual congregations, and many in the Home field. Among Disciples of Christ the plan has been tried eleven years, and over one hundred missionaries in all fields are so supported. What are the reflex benefits of the plan? What are the benefits to the churches themselves?

1. The Living-link Plan Makes Missions Living, Vital, Real. It is

well named among us the *Living-link*. That is exactly what it is. The link that has connected the average Christian man to the missionary cause has often been simply a metal one. Not being informed as to the vital facts of missions the cause has related itself to his consciousness only as an appeal for money. When, however, a living, consecrated missionary whom he personally knows is adopted all this is changed. It supplies what Doctor Stalker calls the "blood streak of personal experience." The cause has now assumed the form of devoted, consecrated personality. Each man who gives ten dollars can see his gift joined by several hundred others, and the lump sum placed in the hands of a living, devoted, sacrificing missionary, to be to him a rope of strength and support while he goes down to rescue the lost.

In the days of the Civil War a merchant was riding in a day coach from Columbus to Cleveland. In the car seated beside him was a woman dressed in black. The two, though strangers to each other, naturally entered into conversation about the one topic of that time—the war. "I hope it will continue at least six months longer," said the merchant; "I have made fifty thousand dollars in the last six months, and if it continues six months longer I can clear fifty thousand more." To this the woman in black replied feelingly, "I have lost a husband and two sons in the last six months, and if the war continues six months longer I shall likely lose the other son, who is now at the front." How differently these two were related to the war! One a metal link, the other the link that is more precious than life itself.

It is an incalculable benefit to a church to become related to the cause of missions in the latter, the living, vital way. It transforms its whole spiritual life. It ushers in the things of the spirit and power. It gives to such a church a grip that it can get in no other way, on the gospel of a crucified Savior.

2. The Living-link Plan Incarnates Missions in Terms of Personal Life. Dr. Henry Van Dyke, in his "Gospel for an Age of Doubt," well says: "Contact with personality, conscious, intelligent, free, like ourselves, is the gateway through which we reach the reality of all things external. A person who has influenced us leaves an impression more profound, more positive, more permanent than any fact whatever."

"Organization is powerful, but no organization has ever accomplished anything until a person has stood at the center of it and filled with his thought, with his life. Truth to prevail must be embodied, incarnated in a personality." Our missionaries are our most spiritual men. Darwin said, "The life of the missionary is an enchanter's wand."

The Living-link plan is to link the lives of these men to our churches, and so incarnate the cause of missions. The influence upon the church is at once apparent. To hear in prayer meeting petitions offered in behalf of "our pastor" in China, or the great West, or the difficult State field, is to realize

that contact with the lives of these heroic, spiritual missionaries are daily lifting the church to a higher plane of spiritual power. It is the reflex influence of personality consecrated to a great and noble work, and this, in the opinion of Dr. Van Dyke, is the most positive influence whatsoever.

A church that I know has just ordained one of her strong young men, a graduate of Hiram, to the Christian ministry. They intend making him their Living-link missionary under the Ohio Society. It is needless to say that it will incarnate the cause of Ohio missions for that church. Renewed interest will be felt in it because of the interest in the young man and his ministry.

3. It Gives to the Church the True Sense of the Dignity and Magnitude of the Christian Enterprise. These are days when men in business plan great enterprises and run great risks and expect great returns. Men calculate in millions to-day as easily as they counted in thousands yesterday. When twitted about a "billion dollar" Congress, Speaker Reed laconically remarked we have a "billion dollar" country.

To keep the respect of an age used to great things in commerce and government, the church must realize that the most magnificent enterprise on earth is the extension of the Kingdom of God. As much greater than digging a ship canal is it to make a highway for our God as the spiritual is greater than the material. Greater than irrigating millions of acres is it to make the desert of sin blossom as a rose. The Living-link plan has helped many a church climb up to a larger idea of the magnitude and dignity of the work of the kingdom. Now by this plan the Central Presbyterian Church, of New York City, has come to the place when they support ten missionaries and raise thirty thousand dollars a year for missions. Through this plan the Bryn Mawr Presbyterian Church grew from an offering of $150 to $4,000 a year. Many of our congregations have made proportionate strides. The duplex envelope plan recognizes the dignified place of missions in the program of the church. Each member is given a box of fifty-two duplex envelopes, one end of the envelope to be used for missions and the other end for current expenses. Some of our members give to missions every Sunday: some give as much to missions as to current expenses. This discovery of itself on the part of a church can not but affect its entire work.

Every department will at once be planned upon a larger scale, troublesome debts will be paid off, old limitations outgrown, and the day of larger things will dawn, and for no consideration will a church return to the days of narrow vision.

The Living-link idea rings out in the "postage stamp a week" plan of financing the kingdom. It brings in the spirit of him who is the most heroic leader of the centuries, the mightiest of the mighty, and the holiest of the holy.

4. It Makes Missions Definite, Vivid, Concrete. The bane of the average missionary appeal is its vague indefiniteness. The business man of to-day, beset with many calls for help, rightly demands definiteness in the object for which aid is sought. The appeal in behalf of a billion heathen is intangible, and therefore to the average man meaningless. A plan for the assistance of a given district for the support of a given missionary comes within the confines of his comprehension.

Doctor Wishard, in his classic Toronto address on this subject, uses a capital illustration. A prominent business man was entrusted with the work of carrying the Empire State in the Presidential campaign of 1888. He soon saw that the result for the State depended upon carrying the great city, and the city depended upon certain wards, and these wards depended upon certain blocks. He thereupon detailed one hundred men and assigned each man to a block. He frequently addressed these men as follows: "You are not responsible for the result in the national election or in the State or in the city or even in your ward; but, gentlemen, the block! the block!" And he uttered the words "the block" with such fire in his eye and voice that every man felt that the result of the national campaign hinged upon his block. The campaign was won, and by the "block" system.

The time has come when the willing of the world for Christ must be laid out in the block system, and every congregation be made to feel the responsibility for a definite block of the unevangelized fields. This begets a spirit of definite responsibility for tasks at home. The Living-link plan should be so extended that each congregation which is a Living-link in one society, should desire to be so represented in all.

If there is any inequality of gifts when a church is a Living-link in but one society it can be cured in the homeopathic way. *Similia similibus curantur,* i. e., by more Living-link. By supporting a Living-link in the foreign, the American, the State fields and increasing the number with growing power, Paul's law of equality will be fulfilled, and the benefits will be so constant that the church for her local work will have no lack.

STATESMEN'S VIEWS OF CHRISTIAN MISSIONS.

One result of the emergence of the United States into international politics as a world power has been to induce our public men to travel extensively abroad. Messrs. Taft, Roosevelt, Fairbanks, Bryan, Root, Beveridge, and many other official and unofficial representatives of our country, during the last few years, have studied at close range the character, administration, and prospects of nations, concerning which heretofore our people have known little except what they have learned through foreign missionaries and traders. The almost unvarying testimony by these statesmen to the value of Foreign Missions to our Nation and to the world, is working a

momentous change in American opinions of the spread of Christianity, and what it means for the human race. One of these testimonies, a typical one, is an article in the Outlook by ex-Vice-President Fairbanks, who recently returned from a leisurely journey round the world. He answers conclusively from personal observations the criticisms formerly current on the character and ability of missionaries and the value of their influence. We quote a paragraph which summarizes Mr. Fairbanks's impressions:

"Our country leads the world in the number of Foreign Missions and in the contributions made for the purpose of carrying forward the great work. The influence of America, which is felt in many lands, is due in a greater degree to the labors and sacrifices of the missionaries than it is to our statesmanship, or our men of trade and commerce. The better side of America is made familiar to millions in non-Christian countries; a vast army of noble men and women in the name of the Christian churches of America are lifting them into a better conception of the true significance of a great Christian Nation. The disinterested purpose of the missionaries is becoming more and more apparent, and that they are laboring in the interest of humanity in its broadest and best sense is coming to be appreciated in the field of their labors."—*Congregationalist.*

THE ANGLO-SAXON RACE AND MISSIONS.

JOHN L. BRANDT.

Who were our ancestors? Out of what rock were we hewn? How did we become Christians? Was it not that missionaries hazarded their lives to convert our ancestors to the truth? Go back fifteen hundred to two thousand years ago and study the condition of our forefathers. They were wild men of the woods, who tattooed themselves, ate human flesh, drank human blood, quarreled among themselves, waged war upon their enemies,

YOUNG MEN'S BIBLE CLASS, MATANZAS, CUBA.
Melvin Menges is the teacher.

and spread fire and desolation upon all hands. There may be some question as to whether we came from a monkey, but there can be no question as to the certainty of our coming from a heathen ancestry. Not one, but if they will go back far enough in search of their ancestors, will find them sleeping in dens, caves, treetops, and wearing the skins of wild beasts to protect themselves from the elements. The evidence to support our heathen ancestry is indisputable. It is woven into our very history. The names of the days of the week stand as monuments of the pit of heathendom out of which we have been lifted. Our ancestors were cold and cruel-hearted men, uncouth in their manners, savage in their disposition, and living with a community of wives, and they continued as such until Christian missionaries invented their alphabet, translated the Bible for them, tamed their manners, softened their disposition, and diffused light through them by the glorious Gospel of Christ. When the gospel reached them they were as low in the scale of civilization as the Hottentots and the Indians; but the Gospel uplifted and ennobled them, and has come down to us through the gifts and sacrifices of others, until our homes, property, culture, morals, and hopes stand as trophies and monuments of its civilizing power.

Who carried the Gospel to England? Every child has heard the story of Gregory and the fair-haired slaves in the market of Rome, and of Augustine, who, on learning of the savagery of the people, was prone to turn back. What Augustine did for England, Boniface did for Germany, Columba for Scotland, St. Patrick for Ireland, Carey for India, Martyn for Persia, Ellis for Madagascar, Morrison for China, Marsden for New Zealand, Mackenzie and Livingstone for Africa, and the missionary Puritans and Cavaliers for America. We are what we are, by virtue of our ancestors, having been brought under the refining and sanctifying influence of Christianity by missionaries. Missionaries have won us from cruelty to tenderness, from darkness to light, from idolatry to God, from Satan to Christ. The world has thriven on the toils of the missionaries, who have loved it and given themselves for it. Every great reform has been won at great cost. Every great truth which men have learned has been purchased by the blaze of martyr fires. Calvary-giving is the price which men have paid for freedom. Our commercial privileges have been purchased on Golgotha. Our religious privileges have cost the tears and blood of uncounted millions. "We are not our own; we are bought with a price." And that which we have is not our own. Every opportunity of our land and every blessing of our civilization was bought for us by an immeasurable sacrifice. Our little lives are blessed with the blood of wealth of the centuries; and not one of us, if we could live a thousand years and hold in our grasp the wealth of the continents, could begin to pay the future debt which we owe the past. How true, for giving is not life's accident, but life's law. No life is great which is

not given in the service of others. No Christian is true to his Master, nor has grasped the meaning of the self-sacrificing life of Christ, who is not an earnest worker and liberal giver for his fellow-men. Yes, the Anglo-Saxon race is indebted to God for their great civilization, for their great wealth, their general education, their constitutional liberty, their victories in time of war, their achievements in time of peace, their spiritual Christianity, their numerous institutions for the amelioration of the human race, and their control of the destinies of nations. Now for what purpose has God been enlarging Japhet? Has it been that the coffers of our merchants might burst with the fullness thereof? Has it been that we might live in the lap of luxury? Brethren, we must be blind if we fail to see the true reason. The Anglo-Saxon race has a manifest destiny. Judging by its past history, present condition, and magnificent prospects, it has a mission to fill, a lesson to teach, and an example to set for other nations. The great principles of the Anglo-Saxon race must prevail throughout the world. America, as the great seat and center of this race, must give to the world something more than reaping machines, sewing machines, palace cars, railroads, and mechanical inventions. She must give to the world institutions and ideas which expand the mind and elevate the soul. She must teach the nations of the earth that the poor man has rights. She must educate the heart and life as well as the brain. She must stand forth as the angel of the Lord, whose face is as the sun, whose brow is crowned with the rainbow, whose flag is the heralder of liberty, whose principles are a boon to civilization, and whose greatest mission is to save the lost by sending them the everlasting Gospel of Christ. Yes, we have something new in the way of education, philanthropy, government, and religion for the benighted nations of the earth. We, who have a Christian civilization in our hands, must encourage it, foster it, defend it, maintain it, and perpetuate it. If we have given to the benighted nations the curse of drink, the curse of opium, the curse of infectious diseases, we must give them the antidote. We must hush the voices which are crying out against us by sending to them the blessings of heaven. The evil must be supplanted by the good. The light must wipe out the darkness. This is our duty, and thank God that our religion is such that the more we send abroad, the more we have at home, and that those who are most in earnest in evangelizing the heathen abroad are most in earnest in evangelizing the heathen at home.

American stands for Christ, and well may our battle-cry be "The world for Christ." And the world will be brought to Christ just in proportion as our works and giving support our faith, and our gratitude to God will be substantially expressed in our gifts to send the Gospel to those who have not as yet received it, and they, in turn, to others until the heavenly tide shall flow on till the world is evangelized.

THE MISSIONARY CONSUMMATION.

W. F. ROTHENBURGER.

My subject contains the burden of the Christian world and the burden of this convention. Tongue and pen will ever fail to portray its real significance or in assigning it the place it held in the thought of the Master. Our satisfaction lies in the increasingly large place it occupies in the minds of men.

"Talk about questions of the day," said William E. Gladstone, "there is but one question, and that is the gospel. It can and will correct everything that needs correction. My only hope for the world is in bringing the human mind into contact with divine revelation." Neither was he alone in this conviction, for such vision and such faith are the common property of all men who grapple conscientiously with the problems of their fellows and who realize the supreme needs of the race. Indeed, it is our heritage as well, for my subject is but a breath of optimism from our own ranks, crystallized into the words Missionary Consummation. And how different the optimism and purpose of this gathering from that of the early councils! The fathers at Nicæa, Chalcedon, and Ephesus were concerned with the person of Jesus. We are concerned primarily with the most effective means of projecting his spirit into the dark places of the earth. Surely, that there is "one far-off divine event toward which the whole creation moves" is the common faith of the Church, and its increasing nearness lends a new hope and a new enthusiasm.

The basis of this hope lies in the plan of God as seen in the unity of the Scriptures and as verified by the trend of history. In the opening chapters of the Sacred Oracle man gazes upon a beautiful garden, from which he has been expelled. The gate is guarded by a flaming sword, the shekinah of God, and forbids him entrance again forever. His face is turned toward the age-long struggle of acquiring virtue and of becoming Godlike. In this struggle he appears again, and the picture is painted by the young prophet Ezekiel. This time he is building a temple of such magnificence as to tax the most fertile imagination. From the eastward side of the temple there issues a stream, which grows wider and deeper at every cubit until it becomes a "river that could not be passed through." How beautifully the stream typifies in the prophet's mind the ever widening and deepening influence of the Spirit of God as it emanates from the altar of worship and finds its way into the activities of men. This is the task in which the Church of Christ is engaged; this is the battle in which martyrs have fallen, but not in defeat; this is the battle to which we have contributed more than a million warriors—and may our recruiting never cease until the task is accomplished! The struggle has been long and varied, but if the world ask its outcome, the answer is found in a third picture. This time it is "the

holy city, coming down out of heaven, prepared as a bride made ready for her husband," and the picture is painted by John on the Isle of Patmos. Thus the story of the race as presented by the Oracle of God is, first, a Garden, expressive of the state from which every life emerges and enters upon its Godward ascent; second, a Temple, expressive of the machinery by which he prosecutes his task; and third, a City, expressive of the race socialized and unified and living under the spell of the Christly spirit.

The victories of the past bequeath to us a faith in the reaching of the goal. When Jesus stood on the soil made sacred by his presence, and proclaimed a system of religion which would ultimately conquer the world, he rose to the very height of his Lordship and placed upon his followers a most stupendous task. None but a God would have dared it, and every recorded word breathed nothing but the assurance of its final accomplishment. With this assurance Paul entered the pagan lands of his day. In the same spirit Clovis entered France, Boniface moved upon Germany, Patrick upon Ireland, Anskar upon Denmark, and Christian upon Prussia. And should we call the roll of a thousand others like Moffat, Livingstone, Morrison, and Wharton, Paton, Rijnhart, Butchart and Macklin, Osgood, Dye, and the rest of the noble dead and living, and should we ask, Why and how went you out from us? all would answer, We went, believing in the revolutionizing power of the gospel, and we have not been disappointed. The evangelization of benighted India seemed to all, save to one, only a fancy. Here Adoniram Judson labored with but meager results, but when his friends asked about the seeming inaccessibility of the field, he always replied, "The prospects are as bright as the promises of God." Xavier stood on the Island of Sacian and, looking pityingly at the closed empire, cried, "O, rock, rock, when wilt thou open to my Master?" But he has not been disappointed. Yonder is Coleridge Patteson with a palm leaf on his breast, drifting back in his own canoe, and carrying upon his body the wounds inflicted by an unbelieving and ungrateful people. And yonder is the immortal Livingstone, kneeling in his crude hut in the heart of Africa, praying that God would bless any man—Englishman, American, or Turk—who should put forth a single effort to heal the open sores of the world. He has not been disappointed, for—how changed is the attitude of the world to-day toward the Man of Galilee! Seventy years ago Japan, China, Corea, Africa, Arabia, much of India, and the Republics of South America were closed to the gospel. To-day the gates are wide open and bid us enter. Verily, the last was a wonderful century for the kingdom, and the poet was none too extravagant when he declared:

> "Out of the shadow of the night
> The world rolls into light,
> It is daybreak everywhere."

For this daybreak we are supremely grateful to God, and to the men and women who have made it possible. But our religion denies us satisfaction and ease until the world is basked in the fullness of the noonday sun.

The Church has looked upon the larger task with fear and hesitation. The geographical world seemed so large and the types of men so varied. It seemed, indeed, that—

> "The East was East, and West was West, and never the twain should meet
> Till Earth and Sky stood presently at God's great judgment seat."

But science and invention have minimized distance, and the missionary, the explorer, and the historian have greatly enlarged our consciousness of the common denominator of human experiences. "The physical structure, the fundamental instincts, the joys and sorrows," and the soul-longings have borne testimony to a most striking unity among the peoples of the world. And to-day we are convinced that—

> "There is neither East nor West, Border, nor Breed, nor Birth,
> When two strong men stand face to face,
> Though they come from the ends of the earth."

It is the recognized way of the world that nations and institutions put forth their most worthy efforts when under the spell of some great and specific undertaking. When Rome aspired toward political supremacy, Cato, her most honored statesman, closed every speech in the senate with the words, "Carthage must be destroyed." Pope Urban stood in the streets of Clermont and sent the crusaders out with the slogan, "God wills it." Since Japan has tasted Western civilization she has been forging ahead in the race of nations under the banner, "Foreign intercourse." The Church of Christ needed some such slogan. The Great Commission had been struggling for a larger place in the program of the Church, and Christ's vision of a redeemed world had fallen at her feet and begged to become universal. It was a great day for the kingdom when the Student Volunteers issued the slogan, "The evangelization of the world in this generation." Nearly twenty-five years have passed since this bold proclamation was first heard. Then it was like "an infant in the night, an infant crying for the light, with no language but a cry." To-day it is all but sounded throughout the American Church, and is fast claiming the attention of the Christians of Europe. Under the impression that it is possible to give the unevangelized two-thirds of the world the opportunity of knowing about the Christ-life, in this faith, the Church is putting herself on record. The Dutch Reformed body has openly recognized her obligation to evangelize thirteen million of the unevangelized two-thirds of the race, the United Presbyterians have accepted fifteen million, the American Baptists sixty-one million, the Con-

gregationalists of America one hundred million, the Presbyterians North and South one hundred and twenty-five million, and the Methodists North and South one hundred and ninety million, leaving a balance of seven hundred and thirty-nine and one-half million for the rest of the church.

In the midst of this enthusiasm we enter upon our second century. The age is a most auspicious one. The church has awakened to a new sense of her power. She has caught a new vision, and under its spell she is marshaling her battalions into one mighty army, to move forth in her universal conquest. Let us believe that in this united effort and in the forming of the new world-consciousness we have had some part. But if we would justify our entrance upon another century and take our place in this mighty task, two duties force themselves upon us. We must place ourselves on record as accepting our legitimate quota of responsibility in the supreme task of this generation; and, second, we must take care of the foreigner whom God has seen fit to place at our very door. It is to the credit of a part of the church that this latter task is being diligently prosecuted. As long ago as 1906, four of the largest Christian bodies reported over two thousand mission points and nearly one hundred thousand communicants among these people. While we, as a people, have scarcely begun it, the genius of our movement and the call of God demand it.

The world evangelized is a noble ambition; a single generation in which to accomplish it, the greatest task of the age; the world Christianized is the final consummation for which we dare to hope. Ask whether we are justified in supplanting the ethnic religions, and we answer that the religion of Plato, of Seneca, of Marcus Aurelius, and all the rest of like kind have failed to elicit from the race its largest possibilities, while Christianity has to its credit multitudes of men from every quarter of the earth whose character are living testimonies to its supremacy. Ask whether Christianity is equal to its task, and its own life is our answer.

Mrs. Dr. L. F. Jaggard and Girls, Longa, Africa.

It has braved the dangers of a thousand battles; it has withstood the corroding influences of the ages; and the assurance of Jesus, "that the gates of Hades would not prevail against it," comes to us with a new appreciation. "Crowned creature of eternity, it contains nothing in its essential life that can decay. It has the step of immortal vigor. On its thigh is the sword of universal conquest and dominion; and in its eyes, that look before and after, the light of divinity and the tender look of helpfulness and love."

We are justified in our vision of the world Christianized because we have both the men, the money, and the message for the task. This great commercial age has poured gold enough into the laps of Christian men to sow "every acre of the earth with the truth." Said the Earl of Shaftesbury, "In the latter part of these eighteen centuries the Church of Christ has had men enough, and means enough, and opportunity enough to evangelize the world fifty times over." We are believing it as never before. In the unpromising days of the past century Livingstone dared to contend that the time would come when great and rich men would think it an honor to support whole stations of missionaries instead of spending their money for hounds and horses." The truthfulness of his prophecy is seen in the spirit of modern missions as exemplified in an Eastern home. Yonder sat a father, mother, and two daughters. It was an ideal circle as they lifted their lives to God in daily devotion and blessed the community with sweet lives. A cloud overshadows them, it is the angel of death. And now only three sit by the fireside, but they read the same good Book and pray to the same good God. Moved by the beauty of her own home and by the consciousness of the world's great need, the eldest daughter sets out to spend her life in the Christless homes of India. Now two sit by the fireside, father and youngest daughter. But they read the same good Book and pray to the same good Father and rejoice in the letters that tell of a new spirit of love that moves in the homes of a small corner of India. When the message came that in the midst of success the sister had been called to her greater life of service, the burden of the prayers at the little fireside was that the work so nobly begun might not cease. But who should prosecute it now? One night the little village church was dimly lighted, and filled with townsfolk. Their mission? They had gathered to bid farewell to their friend, the other daughter of this ideal home, for in the silence of a prayerful hour at the little fireside she and her aged father had talked it over with God and decided that she would be the messenger to continue the work in India. The aged father, rising from his seat at her side, said, with pathos in his voice, yet with admirable firmness, "She is all I have in the world to whom I may pour out my heart's affection, but I gladly give her to the Christless homes of India." And now only one sits by the fireside in the little village home, but he reads the same good Book,

prays to the same good Father, and thanks him for a small part in the noblest work among men.

God has given us the vision, he has given us the men, he has given us the means, he has given us the opportunity. Give us now, in the beginning of a new century, this spirit of sacrifice and devotion, and the consummation of our task will be realized.

Cleveland, Ohio.

THE HEROIC GIVING REQUIRED BY THE GREAT TASK.

IRA L. PARVIN.

Man has ever prided himself on his conquest of nature. He has gone into the jungle where the deadly cobra rears his hooded head and the man-eating tiger waits his prey and brought them forth as trophies of his power. He has wrested from earth her richest treasures and from the soil her choicest fruitage. He has redeemed the arid waste and literally made the solitary places glad and the desert to rejoice and blossom as the rose. He has harnessed the forces of nature and made them bear his burdens. But there is one task not yet accomplished. He has conquered nature, but not human nature. He has tamed the beast of the jungle, but not the man of the jungle. He has redeemed the barren soil, but not the burdened soul. Yet this is the greatest task to which he has been called. To it he has been assigned in a supremely special way. In it he is permitted to join hands with God in re-creating God's greatest creature.

Startling must have been the declaration of Jesus to a handful of disciples from the humblest walks of life, that they were to conquer all the world for his kingdom. Beside such a task the labors of Hercules were child's play. Yet they did not question—they went. History has nothing more thrilling and heroic than Paul's determination to plant the cross of Christ upon the seven hills of proud, idolatrous Rome and take for him the mightiest empire the world has ever known. This is a chance to do big things. A man of giant mind takes his pencil and a map of the United States and outlines a plan whereby he will be able to control the markets of the entire country for some particular commodity, such as oil, copper, steel, or meat; and the world exclaims, "What a great man!" But our work has no national boundary lines; it is a world-enterprise. It is to turn countless millions from their customs, traditions, and idols to the living and true God. Archimedes said that if he had a fulcrum and a lever long enough, he could raise the world. Our lever is the gospel, the fulcrum is the cross, and God expects us to raise the world in this generation. God has plenty of time; he works through the centuries. But

we have not; if we are to have a part in this great work, we must take it now or never.

This stupendous task can never be done except by giving that is in some degree commensurate to the task. In the past our offerings as a people have been pitifully, shamefully small. The three cents per month that we average makes our efforts appear childish. In the light of this it is difficult to think that we really believe what we profess. Imagine the impression on the heathen, if our missionaries should tell them that God so loved them that he gave his only begotten Son that they might be saved: that the Son so loved them that he gave his life for them: and that we, his representatives, so love them that we give the enormous sum of thirty-five cents each per year for the same purpose. On a dry summer day, when the garden is scorched and dying, we take a sprinkler and try to revive it with a few quarts of water: but the thirsty earth drinks it up almost before it has fallen. Soon a great cloud spreads over the sky, the windows of heaven are opened, and the earth is drenched with a torrent of rain, and the garden is saved. That is the difference in the way man and God give the water of life. If we expect to draw all men unto him, we too must be lifted in sacrifice. When the two disciples went into the village to get the young colt and the owners started to refuse, they said, "The Lord hath need of him," and without a question further the owners let it go. That should be the last word—*the Lord hath need.*

Sterling, Illinois.

THE PREACHERS' NEED OF A WORLD-FIELD.*

The church needs a world-field to keep vitalized its pulpit in the homeland. We can not lay too much emphasis on this. The world missionary passion will save the pulpit from the vagaries of extreme radicalism and from the legalism of extreme conservatism. The hope of preaching is in the passion of Jesus for a lost world. It tempers the raw scholasticism of the man who would ruthlessly take his microscope and yardstick into the Scriptures and thus lose his grip on the miraculous: and it unbinds the steel corsets of the ironclad conservatist and makes his heart beat warm with that of his brother. The whole makeup of a preacher changes when he takes the missionary viewpoint. His heart beats in unison with all other hearts engaged in the Master's cause. He is thrilled by companionship with a mighty host. His soul is disciplined by the vastness of his work. His field is as unlimited in extent as the world itself. He changes from a microscopic preacher, magnifying difficulties and prejudices, to a messenger with telescopic horizon, who swings his vision into the

*From the address of Stephen J. Corey at the National Missionary Congress, Chicago.

whole firmament of God's world work. The true perspective of doctrine only comes with the missionary vision. Did you ever sit for a while under the preaching of a man who is burning with the missionary passion, and then for a season under the man who was indifferent to the great cause? The latter may have been more eloquent or scholarly, but he could never speak with the same abandon or authority. The man who is burning for the whole world lays tribute to your whole being in his preaching. He makes you forget the trifling difficulties of life in the great sweeping things of the kingdom. Every preacher has millions of souls in his parish, and when his responsibilty to them really dawns on him, he will undergo a regeneration. He can never be the same man again.

NOTES FROM THE WORKERS.

Cholera has visited India again. It is seldom that a missionary is attacked.

James Ware reports the baptism of ten girls from the Shanghai Door of Hope Mission.

W. R. Hunt writes that land for his home in Wuhu, China, has been bought. The building itself will cost $3,000.

D. O. Cunningham writes that the victims of cholera die in from twelve to twenty-four hours. The suffering is intense.

Dr. Jennie V. Fleming reports a good daily attendance at the hospital in Harda, India. There is always more sickness after the rains.

M. B. Madden is planning to return alone to Japan after the Topeka Convention. Mrs. Madden and the children will remain in America.

Baptisms are reported in Africa as follows: At Monieka, eighty-eight; at Lotumbe, eleven. A class of inquirers is being instructed at Bolenge.

B. L. Kershner states that seven were baptized in Manila in the month. The Loreta congregation has the idea of renting a place for regular out-meetings.

Doctor Shelton writes that after so long a time the mission is on the point of obtaining the land needed. The government in Washington stirred up the Chinese government with this result.

President G. W. Brown is safe in India and hard at work. He found the weather in the Red Sea very hot, and quite a swell in the Indian Ocean, but neither was as bad as he had expected.

James C. Ogden reports the arrival of a new missionary at Batang. He does not have the language and can not do much but "cry aloud and spare not;" but he is welcome, and is cared for by all in the mission.

Dr. Butchart has finished a storehouse in which medicine and inflammable materials can be kept. This building is as nearly fireproof as any building can be made in Central China.

P. A. Sherman: "We have recently opened a school in Hatta. As yet it is not largely attended. Miriah, the head teacher, is from Harda, and is a

fine fellow. We shall work to fill the school with children from the low castes."

Miss Rioch writes that land for a kindergarten building has been bought in Akita, Japan. The purchase price was $1,000. The building will cost $2,500. It may be that some good friend will send a check for this amount.

The Philippine Legislature has made provision for a university to be established in Manila. It is thought that it would be a good thing to have a dormitory in connection with the university. This would enable the Mission to influence a goodly number of the students, and through them many thousands of the Filipino people.

Owing to the condition of Mrs. Weaver's health, Mr. and Mrs. Weaver will not return to Japan for some time to come. They are greatly needed in Osaka. The Society sustains a great loss in their absence.

W. B. Alexander writes: "We are very happy in our work; our greatest anxiety arises from the fact that we are not able as yet to speak the language of the people." He adds, "I wish the home church might realize the strain under which the few missionaries in India are working to maintain the work that has been opened."

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

JAPAN.

Akita.

Cela C. McCall.

Miss Armbruster recently made her first trip through the district, and returned more enthusiastic than ever about country work. She is especially interested in Amarume, a village made up entirely of well-to-do farmers, and almost an ideal spot in many ways. Though she was the first foreign woman to visit them, she met with no rudeness on the part of any one. She was asked to speak in the public school, and gave the children some lessons from the life of Garfield. At the evening service two rooms in the hotel were crowded with the teachers and leading people of the village. Mr. Erskine and Suto San have been there several times, and as a result there are a number of earnest inquirers but no Christians. Miss Armbruster thinks that a week spent in Bible teaching might result in several Christians who would form the nucleus of a strong church. We hope that she can go soon and work there for a little while.

When Mr. Brandt was here he remarked that he supposed we were not concerned in our work among the Japanese with questions of destructive criticism. He was much surprised at the answers he received, and would have been interested to hear a discussion in Mr. McCall's Bible class last Sunday. The miracles in the Gospel of John were being discussed, and one member of the class, who takes as his authority a Japanese writer on Bible criticism, said that Christ did not walk on the sea, but as the sea of Galilee is very salt he could not sink above his knees. He also affirmed that the account of the feeding of the five thousand was a lie because Jesus did not have five thousand followers at that time, the supposition being that

of course he would feed only his own followers. Evidently there are young men in Japan, as in America, who are eager to read and accept the teaching of writers of shallow reasoning and little information. Such incidents make us painfully conscious of our need of real Bible knowledge, and the necessity of giving the young Christians thorough training in the Scriptures which is profitable for instruction in righteousness.

Miss Asbury has a new ally in her work at Yonezawa-machi. The bad boy element is very conspicuous, though she has a large Bible school, and usually many adult listeners outside of the crowd of children. Last Saturday she was surprised at the unusual quiet and attention, and found out later that a policeman had been among the audience and had not hesitated to lay violent hands on one small ruffian outside of the door. We welcome any assistance that will afford the quiet necessary for the excellent teaching to find a hearing.

On the first day of June the Akita church began its new life as a self-supporting church. We hope and pray and ask all our friends to pray that it may continually grow stronger in faith and faithfulness. Pastor Suto preached an especially strong sermon suited to the occasion, and full of hope and encouragement. We have been saddened by the death of Ito San, one of our Bible school boys. Reports from the school tell us that he was one of the most promising men in his class. His only brother has been greatly affected by his death, and though he has been a Christian for some time he feels that a greater responsibility has been laid upon him to become a strong man. He has asked Miss Asbury to be allowed to teach in one of the Bible schools for the sake of his own faith.

Value of Special Meetings.

The custom of having regularly two meetings on Sunday, a Sunday school, and a mid-week prayer meeting is pretty well established in Japan, and is of great value. Many people, however, are not drawn by the ordinary, but by the extraordinary. Hence the value of special meetings. Many people who had not been attending church services were led to come to the special services for women, held in the Koishikawa church during the month of May. In a college near by, it was my privilege recently to speak to a large number of students at a special Christian lecture meeting. On May 29th, in Koishikawa church, we had a combination of a flower day and Children's Day service, when, though rain was falling heavily, the church was comfortably filled. "Bolengi" was the subject for the day, and over twelve yen has been sent to the Foreign Christian Missionary Society for the Bolengi work as a result. The night meeting was larger because of the special meeting in the morning. The foreign missionary theme is one of the most fruitful subjects for special gatherings. No church and no Christian can have a full missionary experience unless taking part in this world movement. It gives a man vision. It is a look out. It shows a man all the kingdom of the world in a moment of time. It may be thought too early for such a work in Japan, where the disciples are so few. Yet in Judea, under similar conditions, the Master said to twelve representatives of an unconverted nation, "Go ye into all the world."

Sei Gakuin Y. M. C. A.

R. D. McCoy.

The Young Men's Christian Association of the Sei Gakuin Middle School is coming more and more to be an active and positive religious influence in the school. The organization has had an existence of only a little over two years, but within that time it has made itself felt in the life of the

school and church. The first band consisted of only ten or twelve, more than half of it members were just entering upon their Christian life. Most, if not all, of them had been led to Christ through the Sunday school, and Mr. Kawamura, superintendent of the Takinogawa Sunday school, and head teacher of English, wisely kept them interested in their work, and also gave much help and encouragement in the Young Men's Christian Association. The taking of a prominent part in all public entertainments of the church and school helped them to be influential with their fellow students. Several of them were leaders in their class work as well, two graduating with highest honors in March of this year.

Soon after the beginning of the new school year a meeting for re-organization and the enlistment of new members was called. The meeting was held at the home of Bro. A. W. Place. Forty students and five teachers were present. This number seems more remarkable when we consider

HONGO CHAPEL, TOKYO, JAPAN.
Mrs. P. A. Davey, President Ishikawa, and some Christians in the gate.

that it represents more than one-third of the student body. After the election of officers the teachers made short talks urging the members to be loyal to their Christian ideals. Seventeen of the forty students present at the meeting are Christians. The others are associate members. President Ishikawa is conducting a Bible class for these young men every Friday afternoon. Forty were present at the first meeting of the class. We hope to be able to enlist a number of others in this study. Under the earnest leadership of President Ishikawa we are looking forward to large results from this work. Aside from the regular weekly meetings for Bible study and prayer, a social meeting will be held each month. We believe this will assist greatly in enlarging the scope and influence of the Young Men's Christian Association on the entire student body.

Miscellaneous.

Kate V. Johnson.

Two baptisms at Sendagi last month.

At the woman's meeting in Miss Johnson's home several new women have entered. Two women who attended regularly, five years ago, have returned and are much interested. Last week at the meeting, one of them said: "I began to come to this house because Miss Johnson taught us foreign cooking, and my husband is very fond of foreign food, though he has always said that Western religion will not do for women of the Orient. At first I endured the religious talk and the praying, but it was not easy to do so. Now, I have no greater joy than to hear these Christian women tell of God's love for us, and their prayers fill my heart with peace and joy. My husband is also pleased with what I tell him of these meetings, and he does not want me to miss one of them."

It was this woman's brother-in-law who wrote an article about the girls in my home for the magazine he edits, "Jo Gaku Sekai." When calling one day, he assured me that he was satisfied that Christian teaching would not do for Japanese women. Then I asked him to consider the woman of whom my little girls had learned, and they recited for him Prov. 31: 10-31.

"Where did you get that little gem? That describes the ideal woman of Japan." Knowing that he was prejudiced against the Bible and its teachings, for he had told me that he would not put anything from the Bible in his magazine, I told him that an Oriental king named Solomon was supposed to have written it. He asked for a copy, and put it in the magazine.

So, after several years, the work of the cooking class continues to lead some to seek and find the truth which shall make them free.

Kizugawa Preaching Place.

Miss Stella Walker Lewis.

The opening of any Japanese preaching place is a question for great deliberation, and this seems to be especially true in Osaka. There is the danger of getting on other people's territory; the danger of getting in a neighborhood where the people are too conservative, and the danger of getting into a neighborhood where the people are too busy.

Some time ago we opened work in what seemed a good part of the city, but we soon found we were in the worst building in a rich ward. Therefore, few people attended services.

A few months ago Takinogawa Station kindly consented for Mr. Game, a recent graduate of the Sei Gakuin, to come to help us in Osaka. Mr. McCorkle at once began searching for a suitable place for meetings. For days he went over the city, and at last found a place on the Kizu River. This is a corner house, where

the streets cross, and it has proven an ideal place thus far. Mr. Game will live in this house, and we hope his life and work will be telling factors for Christianity in the lives of the people of this district.

After many conferences with ourselves and with the Japanese workers we decided to begin work July 3d. Of course, the city officials had to be consulted, and we were wondering what red tape would have to be unraveled before we could begin work. Imagine our surprise when the police of Kizugawa said: "Since yours is to be a Christian service we have no objections to the meetings. Were it Buddhist or Shintoist we could not consent so freely." After this we felt we could start to work. At four o'clock on Sunday afternoon we opened Sunday-school. Seventy children came and heard for the first time of our Heavenly Father. When they were asked, "How many gods are there?" their answers varied from two to a hundred.

In the evening at eight o'clock a meeting was held for grown people, but the children came again and about forty refused to leave until the teachers talked to them once more. After this second Sunday-school we proceeded with our meeting.

We held services for four nights. All of these meetings were well attended, the average being one hundred and twenty-five. On the fourth night fifteen persons expressed a desire to study Christianity, and gave their names and addresses to Mr. Game.

Our minister, Mr. Takagi, says he has never seen people show so much interest at the beginning of a work as these people have shown. The same people attended quite regularly and listened attentively.

We are hopeful regarding the work at Kizugawa, and we want your prayers to the end that this little native preaching may become a saving power for these people in Osaka, who need help, O so much!

Osaka.

Takinogawa Notes.

Edith Parker.

Mr. Place and Mr. Otsuka have just returned from a ten-days evangelistic trip in the Sendai District.

On March 30th we had a double Commencement; at the Boys' School in the morning the first graduating class of the Middle School, consisting of fifteen boys, received their diplomas; and in the afternoon the third Commencement of the Girls' Bible School, with three graduates, who have gone out as Bible women to assist the missionaries in Christian work in the Osaka, Akita, and Koishikawa churches. We are very busy in the work of the new term and are glad to report that both schools have the largest increase of new pupils in the history of the schools —twenty-five in the Boys' School and ten in the Girls'.

AFRICA.

The Oregon Afloat.

R. S. Wilson.

Just a line by this mail to tell you that the hull of the "Oregon" floats on the Congo. We launched on Friday, the 29th of July, and it was a great success. Thanks to the way Mr. Moon laid the launch ways. We did not have the least bit of trouble, though our ways had to be about seventy-five feet long. Mr. Howell of the B. M. S., who has seen most of the boats launched since they first came on the Congo, says it was the best launch he ever saw here. It is a great relief to us both to see her successfully floated. We had a short service just before the launch, the order was as follows:

Hymn—"Work for the night is coming."

Prayer by Mr. Whitehead of the B. M. S.

Speech by Mr. Howell of the B. M. S.

Speech by Mr. Rudland of the C. B. M.

Speech by E. R. Moon of the F. C. M. S.

Prayer in the native language by one of our men. After the boat was afloat we all stood on the deck and sang, "Praise God from whom all blessings flow." We are going on now as fast as we can with the upper structure. We have not had any coast men on the job. We tried one who claimed to be an engineer, but had to discharge him as he did poorer and less work than our own men, and expected twelve times as much pay, and then he had to be watched all the time. We were glad when he was gone, for it was just a worry to us looking after him. We have both been hard at work every day since the boat came. Have not even had a rainy day in which to rest, for in eight weeks we have had one rain and that at night, but we have both been blessed with good health so far, but get a little tired at times on so long a pull. Could not ask for a better work-mate than Brother Moon. We have gotten on beautifully so far.

BOOK NOTICES.

The Emphasized New Testament.

This is a new translation by Joseph Bryant Rotherham, and is designed to set forth the exact meaning, the proper terminology, and the graphic thoughts of the sacred original. It is arranged to show at a glance narrative, speech, parallelism, and logical analysis. It is emphasized throughout after the idioms of the Greek tongue. The author was a scholar of the first rank. After a lifetime study of the sacred Scriptures, he has given the world a unique book, a work of the greatest value. It helps in interpreting the Scriptures, and in reading them either in public or in private. Copies may be ordered from J. George Rotherham, 29 Ardoch Road, Catford, S. E., London, England.

BAPTISM AT MONIEKA, AFRICA.
Monieka is the most remote station from Bolenge.